/46 cont./

551 wish to infer at the outset a marriage, formerly prescribed,
601 with the matrilateral female cross-cousin. One must remember,
[183] however, that the present state characterized by a great degree of freedom, in other words, by a degree of "information" or of greater entropy, is also found in the performance of ceremonies, such as in the narration of myths and legends, these expressions of the spiritual life of the Carajá which allow great freedom of variation around a principal theme stubbornly preserved. — Finally teknonymy guides the reciprocal terms of grandparents and grandchildren, so that the grandparents, designated according to their sex, reply by the same word, even if the grandchild is of the opposite sex.

561 Before finishing my article, I must quickly touch on the
554 last two columns of Murdock's attempt. The Carajá distinguish,
615 by speech and by ornaments, age grades. At the same time, an idea of stratification is outlined in the fact that political and religious roles are the heritage of only one of the three patrilineal
[567] groups with an endogamous tendency. It is tempting to think of the classes or castes of the Guaycurú /Guaicuru/, for example, and since there are reports which speak of temporary slaves, Murdock's information in this direction must be corrected (Ai, with a tendency towards Ci, instead of O; column 14). The
628 villages are politically autonomous, but the Carajá themselves
621 unite some villages in amphictyonies for the performance of
622 certain ceremonies. The hereditary succession of the chiefs
621 goes in the patrilineal line, a grandson being chosen as the candidate, or, if one is lacking, a granddaughter. Consequent-
[178] ly, there is a temporary matrilineal succession in the heart of the patrilineal group, for which there is reserved the role of the chief, who, incidentally, is on the way to complete disappearance (thus: Pp and m, for the Carajá themselves, Ap and m for the Javahé and Chambioá /Shambioa/; column 15).

121 You would not wish me to end on this melancholy note.
[178] I repeat: a people small in number and too little known, despite appearances, is in the process of losing at least its traditional aspect, which would have been fascinating for comparative sociology as well as for the history of the South American Indians.

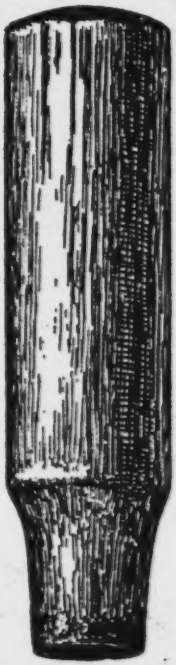
/218 cont./

304
[71]

1. (cont.)
from among the Cherentes (Rev. trim. 38, p. 23), although he does not give full credence to his informant.

[302]

Ill. 50.
Full facial painting.



Ill. 51.
Scarifier.

Ill. 52.
a) Tattooing stamp with cross-section and circular surface in natural size.
b) Tattooing knife of stone, natural size.

[554] Concerning such decorative scars Kurisĩ told me that only a person who had killed an enemy was permitted to have such incisions made across the chest and back.

Tattooing. We distinguish between two types of tattooing: tribal and chief's tattooing.

/226 cont./

*301 c) Arm and leg ornaments of red-colored cotton. These ornaments, consisting of arm cuffs and calf and ankle bands and worn by both sexes, are the insignia of the unmarried and are therefore worn from earliest youth until marriage and then again by widowed persons.

*301 286 The arm cuff (dẽsi) is crocheted out of cotton with the crochet hook as a long cylinder the thickened edges of which are bent outward like a rim (Pl. 45, Ill. 3; see on Pl. 16, 18; 44, Ill. 2). The upper opening is wider than the lower one. They are made by the women, and, to be sure, are crocheted over a club or a manioc pounder (according to Ehrenreich, also over a [386] special wooden cone not observed by me anywhere). When the cuffs are finished, they are colored red with urucú oil-color. *301 They may be put on and taken off; they are laid aside especially for heavy work. On the whole, they are not worn constantly, but [412] most of the time. Young men sometimes insert their knives into them from behind, so that the blade sticks out toward the elbow. If they become too tight, they are removed and new ones are made. They are ultimately removed only at marriage. There [554] is a possibility, however, that they may be put on again later, and, to be sure, in three instances: first, widowed persons wear them again; then, men may wear them again if their wives are satisfied with them and put them on for them; and, finally, the best wrestler may wear them again.

[286] Ankle bands (wālāũ̃) and calf bands (dẽõbutã̃) are likewise crocheted out of cotton and colored red. These are narrow bands with thickened edges, which are crocheted together in front. At this closing place a long tassel of thread hangs down from both edges (Pl. 45, Ill. 4 a, b; see also Pl. 15, Ill. 1; 16; 36, Ill. 1, 43, Ill. 1). The tassels of the calf bands are often tied together in back for long marches or rapid sprints, in order not to impede the movement of the wearer (Pl. 44, Ill. 2). On the calf bands bast bindings are sometimes also tied (perhaps a sign of mourning?).

/226 cont./

*301 In the case of the ankle bands the upper edge, in the case of the calf bands the lower edge, is somewhat wider than the other one. The small circumference of the calf and ankle bands is noteworthy. In the case of a 16-year-old girl the circumference of the calf band is 24 centimeters, that of the ankle band, 17 centimeters; in the case of a young man, that of the calf band, 29 centimeters.

*301 286 Both bands are crocheted by women directly onto the leg of the wearer. The person concerned lies on a mat on the ground, the head put on /227/ a bundle; a rolled-up net covering is [602] pushed under his knees. A woman related to him crochets the bands out of white cotton thread on each leg; only after they are finished are they colored red.

The bands are put on soon after birth. If they become too tight, they are cut and replaced by new ones. In the meantime people often walk around without the bands. To cut them off, they insert a small stick between the band and the leg, so as not to injure themselves with the knife, which, because of the strong, firm netting, must be pressed quite hard to cut through it.

Boys remove their ankle bands at an early age; girls wear them constantly until marriage, when the two sexes cut off each other's calf and ankle bands. Widowed persons put the calf bands on again.

*301 [554] [622] [824] Ornamentation as a sign of rank scarcely exists; at any rate I did not see anything of the sort. Kurišĭ, however, said that chiefs' wives wear a necklace of chains made of Thevetia fruits (mā¦ǎ̆ni). The chains are arranged vertically on two threads, which are tied at the back of the neck, in such a way that the chains increase in length in front and extend down the body to the navel.

C. Other Ornamentation.

All the other ornaments are limited to unmarried persons (children and young people) and are worn only occasionally.